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Rashi on Jonah

Rashi on Jonah merged

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This file contains merged sections from the following text versions:
-Sefaria vocalized edition
-sefaria.org

Rashi on Jonah

Chapter 1

Verse 1

Verse 2

And call upon her. My calling

Verse 3

To flee to Tarshish. A sea called Tarshish, and it is outside the land. He said: I will flee to the sea, for the Shechinah is not outside the land. The Holy One, blessed be He, said: As you live, I will have messengers as you go out to send after you and to bring you back from there. A parable of a priest's servant who fled from his master and gathered in the house of the graves. He said to them, "I have servants who will go out to you to send after you and to bring you back from there. What did Jonah see that they were not there? And they turned and ran to Nineveh?" He said, "Are they nearer to returning, if I say to them, 'I will not return to you.'"
I find it a burden to Israel that no one listens to the words of the prophets.
And he gave a wage. The sailors were early in giving a wage, and there was no way for those who went down to the sea to give the ship's wage until the hour of departure, and he was early. And they did not yet give the whole wage.

Verse 4

:Thought of breaking. It seemed as if it was broken.

Verse 5

:The sailors. The sons of men who steer the ship: A
man to his god. From seventy nations, the Akkadians were there.

Verse 6

:The captain of the ship. The captain of the sailors, who are also called captains of the sea, and the captain of the sea: Why are you asleep? Why are you asleep? Now is not the time to sleep.
It will be done. To speak in a thoughtful manner, and so are “his works” (Psalm 146:4), “and you have done it” (Daniel 6:4).

Verse 7

He struck and fell down, and the fates were shattered. The sight was of ships sailing in the sea in peace and with their sails broken. He said: In the path of one of his men he was. Thus it is written in the chapters of Rabbi Eliezer
:In my fullness. In his deeds, who is he to whom?

Verse 8

Tell us, O Lord, why have you sinned? Why have you brought this evil upon us?

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:What is your kingdom? What is your sin in your idolatry? And from
where does it come? What is your people from whose place you have cut off a branch, even though you are not in it? And what is this people
that you have come from? What is your people who have sinned?

Verse 9

Verse 10

:What have you done? Why did you do that to escape from such a ruler?

Verse 11

Verse 12

Verse 13

:And the people will row. They will row and row like a rower.

Verse 14

:In the soul of this man. In the sin of laying hands on his soul

Verse 15

Verse 16

:And they will swear oaths. That they will convert

Chapter 2

Verse 1

A great fish. It was a male and stood at a distance and did not dare to pray. The Holy One indicated that it was a fish and vomited into its mouth a female shell that was full of worms, and it was there in the deep and prayed there, as it is said "from the belly of the fish.") And the Lord commanded. Those sixteen days that Israel missed from Haman, that they did not eat the whole of Haman for forty years. This is why the Lord took and baked the fish that a dove would not eat with its entrails, and even a dove – the letters of the sixteenth letter. And so it was that a kikkayon that was eaten with it was from this Haman. Therefore it was said believed, and it was said four times, and it was believed. And in the Greek language, it was called Man Kika, and therefore it was said: Kika Yon. A secret of the upright (

Verse 2

The Lord his God is a partner of justice and mercy, the remembrance of Abraham and Isaac. From the belly of this fish came Jacob. Secret)
:(Mishram

Verse 3

:From the belly of the fish, which is like a fish, I asked for advice.

Verse 4

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:All your waves and your waves. All my God is forever, for the name of the one who breaks and divides the sea

Verse 5

And I said, When he cast me into the sea, Behold, I die, and am cast out from before thine eyes: I saw that thou wouldest raise me up all the days: I knew that I would look again toward thy holy temple.

Verse 6

A veil is wrapped around my head. A veil will come to me from my head, which the Holy One, blessed be He, will see. It is a veil, and through it Israel will pass, for the eyes of a fish are like two eyes, and it is closed and sees everything: what is in them?

Verse 7

:I have come down to the mountaintops. At the end of the time of the fixed mountains I have come down to the deep. "I have said," the earth with its fragrances is before me. As against me, the high places are closed from me, and I will not go out into the world. Before me, as it is "and the wilderness is closed against you" (2 Kings 4:4), and so all before it is called (Job 2:4) Eber as against Eber "skin against skin": –
Forever. It is based on what he said to Ma'ala: And I said, "I am banished," and I said to the land with its fragrances: "Closed before me forever,
and the corruption of my life is gone." But I saw that this was Gehenna, and from there you took me up, and now I am like a prisoner under the temple in Jerusalem, as if it were said: "I will look again toward your holy temple," and "my prayer will come to you toward your holy temple."

Verse 8

:By wrapping. By delusion, and also "by wrapping their soul," and also "by wrapping a wicked person" (Lamentations 2:11)

Verse 9

:They keep the sabbaths. Those who serve you will forsake your mercy.
The fear of the Holy One, blessed be He, is the source of all their mercy, and their goodness will forsake him. But I am not like that, but with the voice of thanksgiving I will sacrifice to you. Thus Jonathan will interpret. And the fragments of Rabbi Eliezer preached according to me: The sailors who left their Hasdham, who were beneficial to their people, and converted

Verse 10

Salvation is to the Lord. I will pay vows of peace and thanksgiving to the name of the Lord, whose salvation is to the Lord. Salvation is as it is to salvation, and therefore "Arise, O my help" (Psalm 44:27) – To our help is His

Chapter 3

Verse 1

Verse 2

Verse 3

Verse 4

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Overthrown. Destroyed. (And he did not say destroyed, as in overthrown, using both words, good and bad: If it does not overthrow, and if they repent – then it will be overthrown. For the people of Nineveh, they will overthrow – they will repent: from evil to good and they will repent. The Lord God Almighty)

Verse 5

Verse 6

:Glory to you. In expensive clothes.

Verse 7

:And he cried out. Commanded and
proclaimed: By the taste of the king and his nobles. By the counsel of the king and his nobles commanded to proclaim

Verse 8

And they will call upon God in strength. They will forbid mothers alone and children alone. They will say before Him: O Lord of the world, if You do not have mercy on him, we will not have mercy on him.

Verse 9

Who knows? The sins of the people will return.

Verse 10

:And the gods will comfort you. You will be afraid of evil to return from it.

Chapter 4

Verse 1

And he feared Jonah. He said: Now the nations will say, I am the false prophet.

Verse 2

:This is not my word. I know that if they return, you will not destroy them, and I will be a liar in their eyes.

Verse 3

Verse 4

Verse 5

Verse 6

:Vaim. To change the time
:To save him from his evil. From the heat of the sun
Castor oil: The herb grows tall with many branches and is a protector, hence its name.

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Verse 7

:And then. The swallowing of the castor oil. In the place where it is said to the male, "And then," it is said to the female tongue, "And then."

Verse 8

Harish. The rabbis said: At the hour when it sits, all the spirits are silent before it, and it is very hot. And so: Jonathan translates: It will be silent:
and it will pass away. Pshemeyer Balaaz

Verse 9

Verse 10

You have not labored in it. In plowing and sowing and watering it: in
the middle of the night. As the son of the night, not one has grown except in the night.

Verse 11

:He who does not know, etc. Small things: and
many beasts. The sons of men are great, and their knowledge is like that of beasts, that they do not know who created them.